THE WOMEN'S

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THE SLEEP.

"He giveth His beloved sleep." Psalm 127:2.

Of all the thoughts of God that are
Borne inward unto souls afar,
Along the Psalmists' music deep,
Now tell me if that any is,
For gift or grace, surpassing this—
"He giveth His beloved sleep?"

What would we give to our beloved?
The hero's heart, to be unmoved,
The poet's star-tuned harp, to sweep,
The patriot's voice, to teach and rouse,
The monarch's crown, to light the brows?—
He giveth His beloved sleep.

What do we give to our beloved?
A little faith all undisproved,
A little dust to oversweep,
And bitter memories to make
The whole earth blasted for our sake.
He giveth His beloved sleep.

"Sleep soft, beloved!" we sometimes say,
But have no tune to charm away
Sad dreams that through the eyelids creep;
But never doleful dream again
Shall break the happy slumber when
He giveth His beloved sleep.

And, friends, dear friends—when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let One, most loving of you all,
Say, "Not a tear must o'er her fall;
He giveth His beloved sleep."—*Selected.*

MARY SHAFER FULTON.

It is seldom that the life of one of the women of the church is presented to the public There are two reasons for this: First, a woman's life is necessarily a home life, which is always beyond the public gaze. Second, her work is so wrapped up in connection with that of her husband, brother or congregation that the history of either is her history. That new aspirations may be kindled in some young womanly heart this life is briefly presented.

Mrs. Fulton died suddenly in Colorado Springs, Colorado, (where she had gone on account of the ill health of her husband) on March 2d, 1885. She was the daughter of Rev. A. G. and Mrs. M. D. Shafer. Her father was pastor of Deer Creek congregation, Allegheny Presbytery, Pa., twenty-one years.

Her recollections of her country home and school were pleasant and frequently spoken of by her with delight. She made the best possible use of her opportunities—made a public confession of her faith in Christ when thirteen years of age and had charge of a public school as teacher in her sixteenth year, and was a faithful, successful teacher. She spent one winter at Curry's Institute, Pittsburg, fitting herself for teaching; attended Westminister College four years and was graduated June, 1874. Was elected by the Board of Trustees of Westminister to a professorship in the College at the time of her graduation. This position she filled to the satisfaction of all for one year. Not being satisfied with the position as it then was, she resigned to take charge of the highest room in the Mercer schools, where she remained three years. The young men and women who received her instruction were especially attached to her. Whilst firm in her discipline she was always kind. Her pupils respected her authority and looked upon her as a companion, a friend. She had the power of making study a delightful work for every student and wielded a great moral influence without an apparent effort, always opening her school with reading the scripture and prayer. The writer well remembers a conversation with her on the subject of prayer which fully illustrates how conscientious she was to carry out her convictions of duty. She deplored the backwardness of our women in engaging in prayer, and said, "I have made up my mind never to refuse when called on to lead in prayer."

Many of her pupils have corresponded with her, now and then, ever since she knew them. One of these writes: "I can never tell you, Mrs. Fulton, how much I owe to you, for if aught is good in me in feeling or in thought, from you it comes. I never can bear to talk to any one else about these matters, simply because I do not believe in them, etc."

Mrs. Fulton always believed that the teacher's influence was boundless and conscientiously exerted her influence for good. Blest with good health, she was never too tired for the Master's work on the Sabbath. No matter whether a teacher in college or school, she always taught in the Sabbath School. Being a woman with opportunities for great good, she taught by word and example that it was wrong for a young woman, rich or poor, married or single, to throw her life away either in idleness or upon herself. God having opened so many avenues of usefulness to women, she was anxious that they would quickly and zealously occupy. Was married to Rev. J. M. Fulton, Nov. 26, 1878. At this time her larger sphere of labor began. As soon as possible after getting settled in her new home, she began to look for work to do for the Master. Her ability and willingness is shown by the fact that she was President of the L. M. Soc., of the Fourth

church, Allegheny, President of the U. P. Orphans' Home, and Vice-President of the Colored Orphans' Home at the same time. During all this time she had the care of a home and family, and all minister's wives in a city will testify that this alone was sufficient to take up her whole time and energy; but she would often say, "I will dress myself and my children plainer, do without ruffles, &c., and devote the time thus gained to the Master's service." She was particularly lovely and unselfish in her disposition, always putting herself in the background, and, whenever there was no principle at stake, giving up her way out of regard to the wishes of others. I had the honor and pleasure of being her friend and fellow worker for years, and can testify that a more unselfish, devoted Christian I never met. Her whole aim seemed to be nothing for self, but all for Christ and those for whom he died. Mrs. Fulton had the faculty of organizing and setting others to work in an unusual degree. All the various societies and boards of which she was a member felt her power in this regard.

Always faithful, any work committed to her was well done. Her last public work in Allegheny was the organization of the Young Ladies' Aid Society of the Fourth church, in Feb. 1884. Her object as then stated was to have the young women by actual experience fitted for usefulness in the still wider field that would open before them in the future. She was specially interested in the work of the church at large, particularly among her own sex. In the Allegheny and Sparta meetings of the Women's General Missionary Society, in her own Presbyterial Association and other meetings of women, and by her pen through our church periodicals, she pleaded earnestly for the formation of a Women's Board to take charge of women's work under the Assembly. She always insisted that without system no great work could be accomplished. Mrs. Fulton was also one of the earliest and most earnest advocates of the establishment of a magazine specially devoted to "Women's work," her deep conviction being that "without knowledge no heart can be moved to act and continue to act in any special work," and yet she was willing to wait years if necessary, for both a Woman's Board and Magazine, as she felt that neither could succeed well without the support of the great majority of the women of the church. Although she did not live to see her hopes in this direction fulfilled, we who remain rejoice in the fact that our women are now enjoying both these blessings which she so ardently desired and fervently prayed for.

The first *regularly called Convention* of the women of our church was largely her idea. The work of getting up the program and the necessary correspondence connected therewith she did almost unaided. At the Sparta meeting she was a power for good and at the one in Xenia the truth of the promise was verified "She being dead yet speaketh."

As a friend and companion few were her equals. Always ready by word or act to do a kindness, or to give valuable counsel, her friends always went to her for help in their difficulties, sure of receiving a warm affectionate response.

What shall I say of her as a wife and mother? Words seem but empty sounds when I attempt to tell what she was to her bereaved husband. In all his arduous and responsible labors she was his faithful helper in the Master's work. In times of despondency and trial, when health seemed to fail and his work had to be given up for a time, all who had the privilege of entering their home know how she cheered, cared for, and encouraged him, in fact seemed to be trying to place herself between him and trouble of any kind, sacrificing herself even to parting from

her children for a time if so be it might be for her husband's restoration to health and work. Indeed, nothing to her seemed burdensome, if it only gave some little promise of partially restoring health to him. As a mother the same qualities of mind and heart which made her such a successful teacher shone forth. Loving, tender and at the same time firm, she was all and in all to her little ones, while God spared them together. No wonder Charles and Alex. so often ask for Mamma and long to go to her. Her loving heart to which she clasped them so warmly and so often is greatly missed by them. Surely God will care for these children and in answer to their mother's earnest prayers will lead them into positions of usefulness.

That she was held in great esteem by all who worked with her, the resolutions of respect and regard which have appeared in the church papers from time to time since her death testify, but as none of these gave any connected account of her life and work, this brief tribute of affectionate regard is written as a loving memorial, by one who feels honored and blessed in having been permitted to enjoy her companionship and call herself her friend.

ELIZABETH M. CAMPBELL,
Allegheny, Pa.

FAMILY WORSHIP.

God's people learn the duty of family worship from His Word. They learn it in all those passages which charge us to teach the Word to our children, train our families in spiritual things. They learn it from the household worship and "the church in the house" in the New Testament. They learn it from the example of the Saviour worshipping with his family of disciples, singing and reading and praying with them. The Christian learns family worship from the experience of God's devoted children, and from its being so suitable in teaching our families God's Word and training them spiritually.

Since family worship is so closely linked with the salvation and training of our families, its obligations should be felt by all. Since it is so precious to the family at all times, especially in times of need and sickness and bereavement, it should be cherished by all.

The exercises should consist of the singing of psalms, of reading the scriptures, and of prayer.

1. Singing. Praise is the most important part of worship, and the most glorifying to God. We glorify him in reading and prayer, yet in prayer we are pleading for ourselves, and we read for instruction; but in singing praise, it is all for his glory. In the sublime words of God, "Whoso offereth praise glorifieth me." Ps. 50, 23. Yet this part of family worship is sadly neglected now. McCheyne complained in his time, "Some clip off the psalm and some the reading of the word, and so the worship of God is reduced to a mockery." Since praise in the family is left to the psalm-singing churches, it is sad to see so many of their families neglecting it.

Why this neglect? Surely not for want of time. This is the excuse the worldly man makes for not having worship at all. But some say, "We cannot sing." This is a good excuse for very few, who regard singing praise as a duty and try to prepare to do their duty. For a saint to be unable to praise his Saviour in song is a sad disability, and we know of no better way to remove the general disability than by the morning and evening training in the home.

There are many advantages in singing

in worship: First, it makes worship more interesting to children and old people. Second, it brings about an intimate acquaintance and friendship with the psalms. Many have learned the psalms "by heart" in this way. Third, it cultivates a spiritual form of mind, excites the affections and prepares for the reading and prayer. Fourth, it prepares for congregational singing. Where all the family sing in the home there is hearty congregational singing. Fifth, it gives to God an especial glory that no other service can. If we neglect this we praise only once or twice a week in the sanctuary, instead of twice a day, as is "good." Ps. xcii. 1, 2: "It is a good thing to give thanks unto the Lord and to sing praises unto thy name, O Most High. To show forth thy loving-kindness every morning and thy faithfulness every night." How can we better honor God than by daily and nightly singing to him in the songs of his Spirit about his everlasting righteousness, his almighty power, his glorious name, his faithful word, his righteous judgments, his perfect holiness, his abundant goodness, his tender mercy and loving kindness, and his everlasting faithfulness!

2. Reading. Reading the Word is a part of worship that is very honoring to God and very profitable to us. It secures a good acquaintance with the Word. A good part of the Bible can be read in worship every year. All of it can be many times in the childhood of our families, and who will not be familiar with the whole Bible when it is read in the family for a lifetime? Many have learned nearly the whole Bible by this exercise of family worship.

3. Prayer. Prayer in family worship should be specially family prayer, thanksgiving for family mercies, confession of family sins, pleading for family blessings. There should be prayer for grace as parents, and earnest prayer for the children, their conversion and growth in grace; then prayer for absent members and for friends present with the family; prayer for children who have gone out to homes of their own, or for loved ones who yet remain in the dear old homes. There should be prayer for our daily work, for a blessing on the labor of each one. Then there should be prayer for the cause of Christ, especially for the congregation in which our lot is cast—the pastor, the session, the Sabbath-school, the prayer-meeting, the missions; for Sabbath observance and temperance and other reforms. We should pray for our neighbors perishing in sin, and remember any cases of distress known to us.

What a precious heritage is family worship!—*Christian Banner.*

A BUSINESS MAN'S CONFESSION.

"When I began business in my own name," relates a pious merchant, "I formed the resolution that, God helping me, I would serve Him, with my family, in sincerity and in truth. This resolution I faithfully endeavored to carry out, by requiring every member of my household, not even excepting my employes, to attend family worship, morning and evening, regularly. This I did for many years, and the Divine blessing, which we there unitedly sought, was richly bestowed upon us. My family enjoyed health and happiness, and my business prospered continually. In time, however, my engagements became so numerous and pressing that I had scarcely any leisure left, and I, O miserable man that I am, instead of clinging to the Lord with increased gratitude and devotion, began to ask myself whether family worship was, after all, not consuming too much of my time, and whether I might not, at least dispense with it in the morning. Still, my conscience prevented me from giving up a custom at once which I had always esteemed a sacred duty, and, therefore, compromised the matter for the present by no longer requiring the pres-

ence of my employes. Very soon, however, I came to the conclusion that a short prayer with my wife in our chamber, on rising, would be quite sufficient, and so discouraged the assembling of my family around the altar, which in early life I had erected unto the Lord, and had sworn solemnly never to abandon.

"In all this I felt myself fully justified on account of my many business engagements, and that the more so because I had never neglected prayer. And thus I continued to live, until God, in His mercy, aroused my sleeping conscience by sehwing me the enormity of my sin.

"One day I received a letter from a young man who had been in my employ at the time when I still conducted family worship, and who, in his letter, made special reference to the circumstance, little suspecting that the beautiful custom he so lovingly and gratefully remembered no longer existed. Imagine my surprise, humiliation and shame when I read these words:

"MY DEAR SIR:—Never shall I be able to thank you sufficiently for the privilege I was permitted to enjoy by attending family worship in your house. Throughout all eternity, will I praise God for what I then and there learned. There I first became conscious of the sinful condition of my own heart; there I learned to understand and appreciate the glad tidings of salvation through Christ; there I enjoyed a foretaste of the peace and unspeakable joy which Christ has wrought out for me. Pardon me, my dear sir, the request that you will never, never deny your employes the privilege of attending your family worship. Your family has, by this time, been considerably enlarged. God grant that your house may prove to many the birthplace of a new spiritual life.'"

"More I could not read. Every word seemed to pronounce sentence of condemnation against me, and, bathed in tears, I withdrew to my room, where I humbly confessed my sin to the Lord, who, in His goodness, had caused a new light to shine into my broken heart. I now dedicated my family anew to God, taking a solemn vow that no business transaction, no earthly gain should hereafter prevent me from statedly worshipping God in my home; for I hold it a thousand times better to suffer pecuniary loss than to become, by the neglect of one's own Christian duty, the spiritual murderer of one's own family, or the means even of destroying a single soul."

May this honest confession of a man of business, which speaks so loudly in favor of family worship and proves so clearly its salutary results, induce others of a like position in life to daily gather their households around the family altar, and cease not to remind them of the blessedness of so doing.—*The Workman.*

LITTLE HOME MISSIONARIES.

Nettie and Hettie had been to Sabbath School, and had heard so much about missions that, when they reached home, they wanted to be missionaries. Their mother was dead, and Aunt Clara was always ready to encourage any good impulses. She said they might try being missionaries, and if they were afraid to go very far they might come home nights for awhile.

Monday morning came and they were busy. They had not thought of any place to go, but, as Hettie said, "We'll have to get ready first, anyway."

So they stowed away tracts, old books, toys and garments; and Aunt Clara put in a feather duster, needle, thread, some liniment, thimble and flowers. "Just as if we were going to work," whispered Nettie to her sister.

Afternoon came, but how it rained!

"We wont go missionarying today," cried both, dismally.

"As you are not expected anywhere

today," said Aunt Clara, "you might play missionary and visit the family."

Their faces brightened; and, a few minutes later, two little figures, bearing a basket, stood at grandma's door.

"We are missionaries," was Hettie's introduction. "How is your rheumatism today, ma'am?"

"Very bad, dear," replied grandma. "Now, if I only had some liniment, it might help me."

As Hettie pulled out the bottle, she remembered that she had frowned when asked to go after it before dinner.

"Perhaps you'd like some tracts," said Nettie.

"So I would, dear; but my old eyes could not read them, and I get right lonesome all alone, just thinking." Nettie blushed, for she always pouted when sent to read to grandma, and hastily broke in with, "Missionaries always read to people." And she read them aloud.

"Now that has done me so much good," exclaimed grandma, while vainly endeavoring to thread her needle. Hettie, who had been soberly watching her, and who usually called grandma's needle a bother, rose softly, took it and threaded it, while Nellie took out the flowers, which she suddenly remembered grandma dearly loved, and placed them in a vase on the mantle.

"How your bright eyes have cheered me up! Come often, dearies," she said as they left.

"Yes, ma'am," they replied, with faces uncomfortably red.

Brother Bob's room was next; and what a room! Bed unmade, ashes, brooms, shoes and garments all over, and Bob in the midst, without jacket or stockings, and wearing the shabbiest pair of trousers, and mending.

He saluted them in a startling manner.

"How do yez do? an' will yez sit yez basket an' yezsilfs down, mim? An' it's missionary' ye air, an' ain't that looky? Ov coorse ye can do somethin," he replied, in answer to Hettie's inquiry. "Here's me coat wid a rip, an' all me trousers want buttons, an' me stockings is all howly, bad look to thim." And he thrust the coat into her hands; and fishing out a handful of buttons, he piled them, with several trousers into Nettie's lap.

"Yez must ixcuse the looks of me room; for it wants a horrible cleanin', it does. But what's a lone orfin bye to do, when his sisters are going way off to missionary to the haythen, like yezsilfs!" And so Bob rattled on.

The girls exchanged glances, as they remembered that they had not done their upstairs work that morning, and how often they refused to mend for him. Now they worked with a will, and soon staightened all things, finding Aunt Clara's contributions quite useful, and tucked "howly" garments in the basket. On leaving, Bob said, gratefully, "An' shure what a blissed bye he is who has two such swate sisters to missionary for him!"

They giggled a little outside, and started for Aunt Clara's room. "Well, how do you like being missionaries?" she said.

"It's fun," cried Nettie; "and we did missionary some." "Yes," broke in Hettie, "and I guess they missionaried some to us, too. Aunt Clara," added she, "I guess we ought to stay home and be real, true, home missionaries." I, too," said Nettie, "for Bob needs it awfully."

And Aunt Clara smiled that same queer smile, and replied, "That is the best kind of missionary for little girls to be."—*Wellspring*.

As one has said, "The enemy will sow tares, and 'go his way.' There is no occasion for watchfulness on his part; the tares will grow untended." But the good seed sown must be watered, and the pliant growths directed. Surely the earliest opportunity, outside the family, should neither be missed nor misimproved.

MISSIONARY AND PATRIOTIC WORK FOR BOYS AND GIRLS.

In the summer of 188– there was a very beautiful Fourth of July celebration in the city of Geneva, Switzerland.

The Genevese united with the American tourists sojourning there in observing the day. On the lake and on the land—from boats, bridges, hotels, shops, and private houses—our flag was proudly waved. Guns were fired, bands of music played our national airs, and in the evening there was a banquet, followed with appropriate addresses.

The Swiss caterer for the supper conceived the happy idea of having made for the occasion beautiful silk American flags as a table decoration and souvenir. Instead of flowers there was a centerpiece of fruit and flags, and all down the tables were smaller groups of flags from the midst of bonbons and fruit.

The remembrance of this scene, so pretty and inspiring, with the pleasure the guests had in carrying home these mementoes, on which were printed in gilt the name of place and the date, has suggested a plan I would like to recommend to the boys and girls of our mission-bands, by which they may fill their empty treasuries.

Between this and the next Fourth of July there will be a good many long days, with long afternoons, when a deal of work can be done. Suppose you decide to make and sell small silk flags? The boys can prepare the sticks, which should have a little pointed ball at the end, gilded if they please; they can also make the gilt stars. The girls will make the flags of red, white and blue ribbon, the blue wider than the red and white.

We are sure that father and mother, older brothers and sisters, will encourage the work, because there will be connected with it a touch of patriotism.

We are of those who think that in every village and hamlet of our land there should be some sensible recognition of our nation's birthday, not by tin horns and fire-crackers, but by some appropriate celebration which shall train the children in the meaning, history and spirit of the day. If, wherever this magazine goes, in different parts of the country, there shall be found groups of boys and girls helping to prepare for such celebrations by the making of flags, we are sure they will know what "The Fourth" means. If the flags are made neatly and properly they will sell. Many a private family will be glad to have a dozen on hand to use on patriotic occasions. Our home missions are but an expression of Christian patriotism, and our boys and girls must be both patriotic and Christian.

MRS. G. D. PHELPS, *in Home-Mision Monthly.*

The praise, O Lord, is Thine alone,
In Thy own way the work is done!
Our poor gifts at Thy feet we cast
To whom be glory first and last.—*Whittier.*

Dr. John Hall, in the recent Pan-Presbyterian council made the following pertinent remarks in regard to the work of the church:

"The church is a purity society, a temperance society, a Sabbath-keeping society, a society, if you please, for the prevention of cruelty to animals, if the church but does its duty and in the right spirit. In the same way the tendency is to make a society to aim at war with particular vices, vices divided into small pieces, and a society is given to nibbling at each piece, when the whole church should bring her power to bear against all vices with which we should do battle. —*N. Y. Ind.*

There is a burden of care in getting riches; fear in keeping them; temptation in using them; sorrow in losing them; a burden of accountability at last concerning them.—*McKelvey.*

SMALL OUTLAY, LARGE RETURNS.

Persons who discourage the formation of a woman's missionary society on the ground of financial loss here certainly never made the subject a matter of thorough investigation. Let us see if the outcome is worthy of the expense.

The benefits to the Church of the Woman's Missionary Society may be classed under three heads,—namely, social, intellectual, and spiritual development. The monthly meetings bring the ladies together in social intercourse. The general information gained at these meetings from the articles written and read promotes intellectual character, and their communion with the heavenly Father in prayer and singing develops spirituality. To make it more practical, let us suppose a few after-dinner remarks in different homes. "What do you suppose! Sister Quiett shook hands with me this morning, and made me promise to come to the missionary meeting. I never saw so much hand-shaking in church before." Social development. "Went to the missionary meeting! Never knew that flowers grew in India, or that China and Japan were as highly civilized in art and culture as our own country." Intellectual development.

Pastor to his wife after prayer-meeting. "We had such a good meeting. So many of the sisters took part. I never heard them talk so well. It has given me a new inspiration. I am glad we organized the Woman's Missionary Society here." Spiritual development.

Can this last be estimated at the sum it costs each member? All this good brought to the Church for so small a sum. It is not an outlay with no returns. On the contrary, it is a small outlay and large returns. The Church receives a vast deal more in the friendly shake of the hand, in the better understanding of the world's great needs, and in edifying of the soul.—*Helping Hand.*

BLUESTONE MISSION.

MRS. J. RAMSAY.

Abbyville, Va., Sept. 20, 1888.

NOTE—The paper read by Mrs. Rev. J. A. Ramsay at the W. G. M. S., Washington, Pa., was lost, and therefore, did not appear in the minutes. Friends have asked for its publication, and though pressed with work, Mrs. Ramsay has kindly furnished the substance of it.

The secular and religious education of the colored race can not, in our estimation, be separated. Neither is complete without the other. The same might be said of all classes to a certain extent, but where children can not have that moral and religious home training so necessary to their usefulness hereafter, and their well being in eternity, where will they get it if not in school and Sabbath School? With them as with others, where ignorance is superstition abounds. Unprincipled men may and do gain an influence that is alarming. Many of them cover their darkest deeds with a cloak of religion. We have known men, under the name of religion, to use their influence to lead the young into paths of sin and shame. There are those to be found who think a standard of morality too low for white persons sufficiently good for colored people. It is to raise this standard of morality from its present low state to that of our Lord Jesus Christ that we would plead that the church patiently support and extend the work among them.

The missionaries meet with encouragement and discouragement in the work.

Among the discouragements the prejudices of the people are perhaps most difficult to overcome.

These prejudices are kept alive by those who fear to lose their influence. One of the missionaries once asked a pastor why he so persistently opposed the work of the Mission. His reply was that the young folks were getting so smart they did not care to hear him preach. A christian education alone can overcome this obstacle.

The immorality above referred to is another source of sorrow. God's grace and an intelligent understanding of God's word are the means to a reformation.

There is, however, some improvement in morals and manners. We can see the difference between those who attend faithfully at the Mission and those who are out of reach, or who keep aloof.

The dissemination of good papers and books from Sabbath to Sabbath has a good effect in creating a taste for reading.

Those who are teaching stand well in the public examinations. Quite a number are now applicants for positions in the public schools, and it is through these teachers that we hope to scatter broadcast, beyond the immediate reach of the Mission, the good seed sown here.

We have organized a white ribbon club, or rather two clubs, one for the young men and boys, the other for the young women. All of the young men and nearly all of the young women in school signed the Social Purity pledge. One student organized clubs in two villages where he has been laboring and teaching Sabbath School. Others will organize or have organized in different places. We hope for much good from this movement.

The temperance association has done what it could to educate the people on that important question. It is conducted by the colored people. Its exercises consist of literary performances and debates, usually on temperance subjects.

The prayer meetings are also a feature of our work. Besides the regular weekly prayer meeting the student's prayer meeting is held Wednesday afternoon and the women's prayer meeting one-half hour before the regular prayer meeting. The girls and women lead in prayer and a few of the younger class make remarks.

The Master has a great work to do among these people. Let the church unite in prayer and effort to accomplish the work given us to do.

In his own time the harvest will be plentiful.

Editors Women's Missionary Magazine:

DEAR SISTERS:—Our Society was cheered by receiving, at our last meeting, the following paper from the pen of an aged "Mother in Israel," Mrs. M. A. Smith, who is in her 84th year. It was read by her grand-neice, and, as the words fell upon our ears, our hearts were filled with joy, thankfulness and courage; thankful that the Lord had spared the life of this sister so long, if for nothing else than to give this word of cheer to those who have now taken her place in bearing the burden and heat of the day. We ask you to publish it for the encouragement of those, who from weight of years, feebleness of body, and inability to do active work for the Lord, are sometimes heard to say, "I have outlived my usefulness."

Very Truly Yours,
E. W. POLLOCK.

Erie, Pa., Aug. 22, 1888.

WHY SHOULD I BE INTERESTED IN MISSIONARY WORK?

The work of missions, I think, calls forth the aid of all, both prayerfully and financially. It is a noble work, and those who willingly undertake it have many promises in Holy Writ for their encouragement. Who is a missionary, and what are they called to do? I consider

the title belonging to either male or female, and their work a labor of love.

We have recorded in the New Testament the missionary tours of Paul; how much he had to endure and how unflinching he was in his labors.

In this age of the world we have noble men and women pursuing the same course, who have to bear with many privations, that they may bring many to the belief of the truth, gathering the ignorant, benighted souls to the knowledge of a willing Saviour ever ready to pardon their sins and encircle them in His love. Such work is done by the missionary, and he or she is encouraged by many promises. One, which I will mention at this point, recorded in the Epistle of James, 5th chapter, 20th verse, "He who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Another reason why we should be interested in mission work is what we know of its results. How many poor, downtrodden persons are now enjoying the benefits and teachings of faithful missionaries? and to such, for their encouragement; I will add, "Weary not in well doing, for in due time you shall reap if you faint not."

Other reasons why we should be interested in mission work: It is one of the means of Christianizing the world; the promise that all the world shall be brought to the belief of the true God; and we have the command, go and teach all the world the truth of the Divine message, and His aid and blessing will follow their efforts.

Missionary Correspondence.

CEREMONY OF BECOMING A PRINCESS.

CEDAR RAPIDS, IOWA, Aug., 16th, '88.

MY DEAR SISTER.—I have the pleasure of sending you an account of the ceremony of a widow becoming a priestess. It was written in Hindoostan by the Rev. I. D. Shah-Baz, pastor of Sialkot congregation, and given to me to translate for your Magazine about the time of my leaving India, and should have been sent to you long ago, but it has been unavoidable delayed. Khair-o-Nissa, his wife, was eye witness to the scene which look place in Pasroar, but could not be admitted into the company, She saw it from the roof of a house, the common place for sight-seeing for native ladies. It is as follows:

In Hindustan there is a religious sect called Saragogi, but in the Punjab they are known by the name Bhabra. Their religion is a branch of Budhism, an ancient religion of Hindustan, but in their belief they are directly opposite to the Bramins and their sacred books, the Ved, yet, like the Bramins, they believe in the transmigration of souls. Their belief is this, that every man according to his works will continue to be born again and again, and finally he who continues in virtue or well doing shall escape from being born. As it were, he becomes entirely annihilated; and the name of this in this religion is Salvation.

The greatest of all virtues in this religion is this: To be the cause of no harm to anything that has life. Their priests who are called *Pooj*, never in all their lives bathe, and never cross a stream of water or a river, lest at the time of bathing the animalcule in the water should be killed in rubbing the body, or in crossing a river be crushed under their feet, and before they can drink water it must be strained many times. They only wear two garments, one, fastened at the waist, and the other thrown around the

shoulders. When they go out, they carry a brush or broom to brush away any insects which might be in the way. They go bare-footed and bare-headed, and they value continual bodily suffering as the greatest of virtues. They never keep any money, and when they are hungry, they go without leave or speaking a word into a kitchen of one of their own sect and take of the worst food they find there, enough to satisfy hunger, and come away without speaking. Their people keep ready for them the best of food but they don't take it.

About six months ago in the city of Pasroar, where we have a mission station, a rich widow, who had an income of thousands of rupees, resolved to become a Poojni, or Priestess. Fifteen days before the ceremony, she made known to the people of that religious sect her resolution to renounce the pleasures of the world. So all the people, whether men or women, during these fifteen days, brought to her costly garments, precious jewels and rich food. She put on each suit of clothing with jewels, and wearing them a short time hung them one by one on pins in her room, until it was quite filled with costly garments and expensive furniture. On the fifteenth day, the day on which she was to be made a Poojni, or Priestess, she rode out in a doli, or sedan, arrayed in rich apparel and costly jewels, followed by women who sang as they went, and all the people of the place, rich and poor, high and low, small and great, followed her bare-footed and cast as a sacrifice on her doli 250 rupees, (about one hundred dollars.) In this manner her doli was carried throughout the city, and then returned to the place where the priests lived. Then the barber shaved off all her hair except a lock on the top of her head. Then this widow gave the barber 500 rupees; then distributed to those around her, clothes, jewels, wells of water and all her possessions; also, all the rich offerings which had been presented to her during the fifteen days previous to the ceremony. She kept for herself two garments only. Then she pulled out with her own hand, a few of the hairs which the barber had left on the top of her head, and afterwards the women who stood around her pulled out every hair that had been left, and, she had become a Poojni or priestess.

It is to be lamented that no Christian woman could be permitted to go to her and tell her the glad tidings of a *free Salvation*. This ignorant woman believed that from forsaking these things she would obtain Salvation. Oh, that she knew that Salvation cannot be obtained by so doing! Mic. 6:6-7. Women of this religion are now frequently coming to Dr. White's hospital and there they are hearing the reading of the Bible with great attention and interest, and have promised the lady who reads the Bible that they will sometime bring their priestess, because one priestess is sick with the sickness of eyes. The lady who reads the Bible in the hospital had formerly lived in Pasroar, and hearing this was delighted to think that she should have an opportunity of reading the word of God to a priestess. And another matter of rejoicing is that the widow who became a priestess has now come to Sialkot, and perhaps she may also come with the rest to the hospital.

God grant that the people may understand that our righteousness is like filthy rags, and that clothed in the righteousness of Christ only are we counted worthy of Salvation. Amen.

Your sister in Christ,

E. G. GORDON.

"And so, Mr. Morrison," said a New York merchant to Robert Morrison on his way to his mission field in China, "you expect to convert the Chinese empire?" "No, sir," said the young missionary; "I expect God will."

LETTER FROM INDIA.

GURDASPUR, INDIA, July 6th, 1888.

MY DEAR SISTER.—Our work here is itinerating in the cold season, and visiting the city and near villages in the summer. We have two Bible women in the city who labor there the year round. During the winter we visited twenty-five villages and traveled a distance of about 200 miles. The villages are near each other, like farm houses at home. There are many we have not yet visited for want of time. We have been going first to the villages where we have Christians. All of the houses in the smaller villages are made of sun-dried brick, or adobe, and plastered over with mud. These houses usually contain one or two rooms, with one door for egress and ingress. In the summer the people sleep in front of the house, or on the flat roof, but in the winter, inside.

They are built without a thought of ventilation. Their furniture is indeed very simple, consisting of a low bed or two, a little piece of matting and some earthen or brass cooking utensils. Their floors are mother earth. Their stove is a little fire-place made of clay, in one corner of the room or some sheltered nook outside, and their fuel, dried cow manure. The very poor in America have more comforts about them than the common people here. The houses of the cities are usually built after the same plan. Those of the wealthier will have higher walls and more rooms, and are at least *faced* with burnt brick, which open into a square open-yard called a court. They contain two or three stories, but their furniture is very limited and to our mind void of comfort. Many of their houses are more filthy than those of the very poor.

The women of the higher classes remain in seclusion, but those of the poorer classes must work, and hence must go about. The women of all classes are afraid to speak with men; the village women in many cases run like deer and hide when addressed on the street by a minister, and in the city he cannot even get to see the women of the wealthier classes, so zenana work in any place can only be done by women. They are even frightened at *us* sometimes, because we wear large sun-hats like the men. In several places lately they have been telling us how the women are being frightened by a story of some Englishman going around in the garb of a woman and tearing off the women's jewels. We told them it was only a made up story to frighten them; but many had believed it so firmly that they had laid their jewels off and locked them away, or strung them on a string and were wearing them about their neck. They are often afraid of us until they form our acquaintance and know our object is to give them good instruction. We think when we have gained their confidence we have accomplished something.

If they are glad to see us they will immediately make arrangements to seat us on the best seat they have. Otherwise they will make some excuse, such as, "It is time to cook the bread," "Come some other time," or, "The man of the house is at home today," &c. They usually fear to receive us when their husbands are at home, or if they do, the visit is often unsatisfactory, unless he is a man who has lost his prejudice to our religion, and we do find a few such.

Some days we feel the master is especially with us, and the women listen with great interest and say, "How good," "Very good words." At other times they appear to have no interest in it, but merely permit us to read the word out of respect to us. We are much saddened by this indifference. The Mahomedans say, "How could God have a son?" and cavil about that truth. A few, however, listen

with a longing desire to know the right way, and are sometimes seen drawing a sigh or in tears. We find so many sick and suffering ones. We usually aid them if we can, and point them to the sympathizing Saviour. They seem so like children in the knowledge of medicine.

All are very fond of singing. If we wish to quiet them we sing to them. We usually begin by telling them the story of the creation, then of Adam and Eve's fall, making us all sinners, and then of Christ, the Saviour. All will admit that they are sinners but they do not have a proper idea of sin. We find as a rule the poor are more willing to receive and listen to the gospel than the rich, verifying the Saviour's words, "To the poor the gospel is preached."

I will relate a few incidents which will perhaps be of interest. In one place we went to the door of the house and asked an old woman if we could come in. She replied, "I can't understand your talk and books; go across to another house and that woman will know what you say." We then began to ask about the children and talk common talk, and she found she could understand us without difficulty and grew interested; but still did not offer to seat us. My sister said, "Let us sit down on the ground." A man near objected and brought us a low bedstead at once, and seated us several feet from the door. We began to sing and before long a great crowd of men, women and children, not in sight before, crowded around us. The old woman also came outside and grew interested in the 15th chapter of Luke, which we read and explained to them.

Thus in many places we have to remove prejudices before we can effect an entrance.

In that same village we found a man who owned two books, one of them John's Gospel. He was proud to say he was the only one in the whole village (of about a hundred inhabitants) who could read. The first house we visited one day was a Musalman's and the men were at home, as it was a holiday. The owner had been wanting to see us to ask some questions about Christ He asked, "If Jesus ate pork or drank wine?" We told him of His making wine of water at the marriage feast and said, "It would not hurt any one to drink wine made of water." "As to eating pork, he was a Jew, and abstained more strictly than you Mahomedans do." Then said he, "Why do His disciples use it? We read Matthew 15:1-20 and explained that the Christian religion did not consist in eating and drinking but in righteousness, joy and peace; and we also read how Peter's prejudices were overcome by the sheet let down from heaven. He did not cavil or speak angrily.

The same day in the Sweeper's village we had two good readings. In one house there were fifteen women and four men who had come from a wedding near. They listened well to the reading of the fifth chapter of Mark, and asked us to sing, which we did. After the men left, about a dozen girls from twelve to twenty years old sang one of their wedding songs, in a very disagreeable voice, to us, and showed us one of their plays. At another place there was a Fakir, or religious beggar, who wished to know among so much that is false where truth might be found. We replied here in the word of God. A man sitting beside him seemed much pleased with the answer. He and some others listened well to the explanation of some passages of Scripture.

At a Mahomedan house in the city the woman of the house was loaded down with jewels of silver; three or four rings in her ears, one in her nose as large around as a plate, thirteen bracelets on each arm, two of heavy silver, the others of glass; one heavy silver anklet on each ankle; three rings on each toe, and a chain reaching from the first to the

fourth, and besides all these many finger rings. One of her neighbors came in and sat with her. We read to them the fifteenth chapter of Matthew. When through reading, this neighbor woman said, "there are only two religions, Musalman and Hindoo, and by fate their caste and religion were allotted." We asked, "who were our first parents." They replied, "Adam and Eve." We then told them in God's sight we were all of one caste. We read to them of the only true way to heaven through Jesus Christ as found in John 3: 1-18. We asked if they had any hope after death. They replied no. We then read the story of Abraham and Lazerus, and sang a song of which the meaning was, "We are all travelers and strangers here, and all true Christians would go to heaven, where there was no trouble and pain, and be forever happy." They invited us to come again. We long to see these foolish superstitions removed and have them brought to a saving knowledge of Jesus.

In our district we have five native Christian churches. All are built much after the same plan, mud walls of sunburnt brick plastered over with mud, flat roofs, covered with soil or thatched with grass. The one at Awaunkha is a room about 20 feet wide, 30 feet long and 10 feet high. There are three doors and four windows for ventilation. The floor is mother earth and plastered over with light clay. There is a fire-place at one end and two book shelves made in the side walls. The furniture consists of pieces of grass matting on the floor and a high stand for the pulpit and a few reed chairs. The worshipers come in and squat down in rows on the floor and the men at the back. It is usually quite full of native Christians on Sabbath and prayer meeting days, and very good order is maintained. There are very few in the congregation that can read as yet.

In our church here in the city the native congregation is small, but the vacant seats during service are often filled with heathen hearers who drop in from curiosity or other motives. I have been surprised at the quiet and respectful manner in which they behave in the house of God. Scarcely a disturbing shuffle or whisper is heard, putting to shame many audiences of professed Christians at home. If the door-keeper sees any one whispering he has merely to shake his finger before them to restore order. But my letter is too long. With sincere wishes for the success of the MAGAZINE,

Your Sister in Christ,

ROSA T. WILSON.

THE SECOND PUBLIC EXAMINATION IN THE "PRESSLY MEMORIAL INSTITUTE," ASYOOT, EGYPT.

We endeavored not to have the closing days of the College and the Pressly Memorial Institute the same week, and we appointed ours for the 25th of June, a week earlier than the college, which was more suitable than to have it the week following, as the examination in the Khayyatt Girls' School, in town, was to be held then, and being under the charge of Miss Hogg and myself, we could not have them close together. The examination in the spring of 1887 was a great success and we were intensely anxious to have this one over, to see what advancement and improvement we had made. And there is a great deal of truth in the remark "the last is always the best." And we are glad to say that this examination was double the success of the previous one.

The day was a beautiful and pleasant one, not oppressively hot, as the weather

generally is at that time of year. The afternoon of the day before was spent in arranging the girls' writing and work of the year for exhibition, which consisted of fancy work, crochet and plain sewing. One of the class rooms was used for their exhibition, and the different kinds of work and the writing showed off nicely. And considering that the majority of our girls were small and beginners in sewing, the work was a credit to them all. All the pieces of sewing and fancy work, that the girls had made for sale, were sold, and the money, which amounted to $5.00, was added to the school funds. We appreciate all the little sums of money which are brought into the school treasury, as we are anxious to reach the point of making our school self supporting.

The exercises of the day began at half-past eight o'clock. First, was singing the 121st Psalm; after which Rev. Iskaros, of Benoob, read a chapter from the Bible and led in prayer. The classes that were examined were in the Bible, Catechism, Travels of Paul, Geography, Arithmetic, Grammar and English. The examinations were interspersed with singing and the reading of essays. We were pleased with the distinctness of tone in which the girls spoke. It has heretofore been a great difficulty to get the girls to speak loud enough, as their sense of propriety teaches them to be shy and not to speak in a loud or audible tone, especially before the men, lest they might be thought bold. But this time, with no difficulty, we got them to speak loud enough to be heard in any part of the room and without the appearance of boldness.

Each pupil did her part well and there were no failures, thus giving testimony that they had spent a profitable year. Each teacher examined her own classes, which was an improvement upon last year. True, they stood behind the curtain which was arranged to separate the men from the women; but they did what was asked of them willingly. Among our corps of teachers is Miss Anisa Moosa, with whom some of you are acquainted.

The chapel was filled to overflowing with visitors, and a number of the women had to remain in the adjoining room. The chapel not being very large we had to issue invitations, which consisted largely to the girls' parents and friends. The examination continued 'till noon, and then an opportunity was given to all present to view and examine the girls' writing and work. It was gratifying to see how much interest the men and women showed in the girls' writing and work, and seemed to appreciate the advancement they were making in that direction. To sew *well* and *neatly* is an accomplishment very much demanded in this country. Our school being a little distance out of town, the women who walked out, carrying their little ones, could not go back 'till the heat of the day was passed, and, therefore, a great many of them spent the day, which we were most glad to have them do, as it gives them an insight into the real workings of the school, and the benefits their daughters are receiving from it. Also, it is a privilege for them to get away from their homes, which they enjoy, as they see so little of the outside world. We always enjoy having them come, though it is a trying day upon us. In the afternoon we gathered the girls together to give them their grade papers. This is not such a pleasant duty as some others, for the girls have great pride in getting good grades, and of course there are disappointments.

But notwithstanding some wounded feelings at the time of distribution, they all cheered up and went away happy. Later on in the evening came the time for the good-byes, which I found as touching as at any such time in our schools at home, for we loved the girls a great deal

and we knew that they reciprocated our love; and to think of the happy, profitable year we had spent together, and the advancement they had made in their Christian life, and the thought that we would not see some of them the coming session, made it sad to say good-bye. The greater part of our number left for their homes that evening, and by Monday all were gone.

The enrollment for the term was fifty-six, and this number represented ten different villages. I would like to speak briefly of our weekly prayer meetings in the school, which have been a success and the source of much good to the girls. The school is divided into three prayer meetings, and each pupil is expected to attend. The meetings are held at the same hour every Tuesday afternoon, and we have the same subject for consideration. This, we think, gives strength and unity to our meetings. We have no difficulty in getting the girls to lead in prayer or present some remarks on the subject. The very small girls recite verses from the Bible, and all take part in the meetings.

We were pleased and encouraged by having ten of our girls to unite with the church during the past year. Our building is not yet completely furnished. We are in need of a fund to purchase a small library of religious Arabic books for the use of the girls, but we have to wait and be patient owing to the scarcity of money. Miss Hogg and I have not confined our labors to our own school, but have had charge of the Khayyatt girls' school, in town. This school has had an enrollment of one hundred and forty girls. A public examination was held in this school the 15th of June, the first in their new building.

We have also done more house visiting this year than in previous years. And although we have been pressed and very busy all the time, we have been happy and rejoiced in soul at seeing the progress of the work of the Lord in our midst. We have been blessed in health, and may the Board continue to use us as instruments in His hands in His service and make us indeed a blessing to our sisters in this land. ELLA O. KYLE.

EXTRACT FROM LETTER RECEIVED FROM MISS HOGG.

ASYOOT, Egypt, July 18, 1888.

"We are very anxious to buy some Arabic books for our girls, and thus have a small library to help the girls in their scripture and other studies. Especially are we longing to buy some commentaries on Matthew and Mark which have lately come out. The girls have, at present, no help whatever in the study of the Bible save one large Bible of my own with marginal references which they use.

I think most societies do not care to have their money used on such objects. We can understand their wanting something in which the fruit will show more readily. As to ourselves, we feel that a few books which would be a help in the study of the Bible, some books of biography, &c., might prove a benefit not to *one* girl but to *many*, not *this* year only but for *many* years to come.

The girls have not been spoiled by light literature, and relish good, solid reading. People sometimes think we do not need your money, but indeed we do; and surely the home church, in constantly cutting down our estimates, must realize how much greater our needs are than what we receive.

At the beginning of the school term we are often sorely perplexed to know how many partly charity girls it is safe to receive. If we receive too many, then the church at home may think our school expensive. Yet, on the other hand, we do not like to refuse openings from new villages.

Young Peoples' Department.

PROGRAMME FOR MISSION BAND.

BY MRS. E. M. HILL, PITTSBURGH, PA.

Psalm—standing, without books—95; L. M. 1-2. Motto. "Follow on."—Hos. 6, 1.

I read recently of a mission band in New York which organized ten years ago, and its name, "Pine Needles," was suggested by the boy treasurer, who said, "Pine Needles *hold on* the year round, and so should we." But our motto, which is found in —? suggests more than sharp pine needles. We may "hold on," but if we do not "follow on" in the luminous footsteps of our Saviour by our prayers, our work and our means, we do not fully obey the great command to all His followers—Go ye into allthe world, &c.

A ladies' missionary society we have heard of raised fifty dollars every year for eleven years, and congratulated themselves on their faithfulness. Those ladies knew how to "hold on," but oh! how much of the blessing they missed by not learning to "follow on" by a more earnest effort to increase their gifts to the Lord.

We are to "follow on," why? To know the Lord—to know him in his providence, in his word, &c.—so near that his glory reflected in us shall give light to those who are in heathen darkness.

We are to "follow on." How? By cultivating a love for God's word and all literature that will enable us to follow intelligently in the Lord's work; by cultivating a prayerful spirit, that spirit which shall bring the promised blessing, and which shall enable us "to live more nearly as we pray;" by our self-denials, self-sacrifices, and by continuance in well doing.

Throw the light of God's word on the motto.

Read 1st, Matt. 4:19; 2nd, I Thess. 5:17; 3rd, Phil. 3:12; 4th, 119 Ps. 27; 5th, 119 Ps. 112; 6th, Ecc. 9:10; 7th, II Thess. 3:13, &c., &c.

Rise and repeat after the leader.

Come, follow on;
The laborers are few, the field is wide.
New stations must be filled, and blanks supplied
From voices distant far or near at home,
The call is come.

Remain standing while singing Psalm 67, 7s and 6s, 1 and 4.

Scripture lesson, to be read responsively, I Jno. 3.

Prayer, by leader, followed by two or more members of band.

Subject for prayer for Oct.:

For the work of building the new hospital in Sialkot, India, undertaken by the women and children of our church.

1st. Pray that the willing spirit be given the women and children, to all who contribute, and that they may "follow on" in this good work to its speedy completion.

2nd. Pray for the leaders of mission circles, that they may carefully train the children in the necessity of this work of establishing missionary hospitals.

3rd. Pray for Miss Maria White, M. D., the physician in charge, that the Great Physician's smile may continue to rest on her and her work.

Reading of Minutes.

Roll call. Each member and officer responding with a scriptural petition.

Sing: Ps. 105 C. M. 1 and 2.

Instructions by leader. Topic: India.

Boys to gather items on school life of Hindu children.

Girls to gather items ont reatment of the sick among Hindu women and children.

Catechetical exercises, conducted by leader:

1. What is a Christian missionary?

One who carries the message of Christ's love to others.

2. What is a missionary's authority for carrying this message?

Go ye into all the world, &c.

3. What is a missionary's encouragement?

Lo, I am with you always, even unto the end of the world, &c., &c.

4. Under whose direction is the general work of the U. P. church carried on?

Under the direction of the Boards of the church.

5. Name them.

Foreign, Home, Freedmen's, Church Extension and Women's Aux. Board.

6. What is meant by Foreign Missions?

Missionary work carried on in another country than the one in which we live.

7. How many Foreign Mission stations has the U. P. church.

Two.

8. Name them.

Egypt and India.

9. When and by whom was the mission in Egypt established?

In 1854 by Rev. Thos. McCague.

10. When and by whom was the mission in India established?

In 1855 by Rev. Andrew Gordon.

11. What is meant by Home missions?

Missionary work carried on in the country in which we live, specially in new settlements.

12. What is meant by Freedmen's mission?

Missionary work carried on among the negroes of the South.

13. How many Freedmen's stations has the U. P. church?

Five.

14. Name them.

Knoxville, Tenn.; Norfolk, Va.; Bluestone, Va.; Chase City, Va., and Prairie Bluff, Ala.

15. Where is the Chinese mission of the U. P. church?

In Los Angeles, California.

16 Where is the Indian mission of the U. P. church?

Among the Warm Spring Indians of Oregon.

17. What is meant by Church Extension?

Aiding in establishing churches in new districts.

18. What is meant by Ministerial Relief?

Assisting aged ministers or the families of those who have died.

19. What is the educational work of the United Presbyterian church?

Aiding in the education of men for the ministry.

20. What is the work of publication of the United Presbyterian church?

Publishing such literature as the needs of the church may require.

21. What is the work of the Woman's Auxiliary Board?

To supervise women's work for Christ in the foreign and home fields.

Reading or recitation:

"DOUBLING THE MISSION DOLLARS."

'Twas a thoughtful child that was seen one day
To turn from her toys and careless play,
With a questioning glance of sad surprise
And a far-away look in her dark brown eyes;
For something so strange she had heard them say,
Those older ones talking that summer day.
They thought she had come for a fond caress,
Nor dreamed that their meaning a child could guess.

She listened while shadows came down apace,
Then crept to her treasures with earnest face,
And then in the twilight she told it all
To one little hearer, the patient doll.
"Why, Fanny, my dolly, across the sea

Are millions who never will Christians be
'Till somebody tells them of Jesus' love,
And how they may go to the home above.

"And I heard them say that to lands afar
A packet is going, the Morning Star,
To carry the gospel, I b'lieve they said,
If people to giving are only led.
Now I have a dime that I meant for you,
To buy you, my dolly, a ribbon blue;
But perhaps it will help them sail the ship.
We'll give it," she said, with quivering lip.

The mother bent low at evening prayer
O'er the form of her darling kneeling there;
And lovingly stroking the curly head,
She noted the words that were softly said:
"Dear Jesus, my dolly and I are glad
To keep the poor heathen from being bad,
And sometime will help them, perhaps, again;
I hope you will bless them, O Lord, Amen!"

And then in the starlight a silence deep
Betokened the coming of quiet sleep,
But the head on the pillow turned once more,
A puzzled expression the child's face wore.
"I want to know, mamma, what it was I heard,
The meaning of sacrifice—that's the word."
She answered, "My child, I'll explain to you;
Your sacrifice, dear, is the ribbon blue."

She had given to send to those afar
The wonderful light of the "morning star;"
And into her soul shall His presence shine,
To beckon her on to the light divine.
And so in her girlhood's sunniest hour,
She yielded her heart to the Spirit's power,
And kept her desire of greatest worth,
"To carry the gospel," to all the earth.

And out into maidenhood's hopes and fears,
Far out in the whirl of rushing years,
She remembered the lesson learned that day,
In the magical hour of childish play.
The dime to the dollar had now increased;
The blessing of giving had never ceased,
The sacrifice often took shape anew,
In the same old guise of the *ribbon blue.*

Collection of Birthday and Monthly offerings.

Singing, standing, Ps. 34, L. M. 7-10.

Unfinished business. Report of committees, &c. New business. Collect items for scrap book. Call for suggestions for earning money for missions, &c., &c.

Search story, to be copied from the blackboard or taken from dictation.

On Sept. 28th, 1854, Rev.——, Mrs.—— and Miss —— sailed from New York harbor in the little ship, Sabine. Their voyage was not a pleasant one as the following incident illustrates:

After 139 days they arrived at the mouth of the famous river —— whose waters are said to wash away the sins of its worshipers and gain their admission to heaven. They ascended this river and on the 13th of Feb. 1855, landed at the city of —— the capital of ——. From here they proceeded inland to Saharanpur, where after a delay of four months, the Rev. —— left his companions and journeyed three hundred miles northeast to the city of —— in the province of the Punjab, at which place he began making preparations for the prosecution of the work for which the little party left home and friends.

It is just —— years ago this month since this family were reunited and established the first mission station in —— under the care of the Associate now the U. P. church of North America.

After rendering most valuable service

to his Master in his special work and in writing a most interesting history of his thirty years labor the Rev. —— died in ——— greatly lamented by the church whom he so faithfully represented in the foreign field.

Mrs. and Miss —— are now in —— and the daughter, now a young lady, is in —— preparing herself for the work of a medical missionary. (To be rewritten for Nov. meeting filling in the blanks and giving one incident of the journey as related in Our India Mission.)

Singing, standing. Ps. 146, C. M. 1-3.

Lord's prayer in concert.

Adjourn.

NOTES.

1. It is not the intention that *all* the catechetical exercise in the program be given at one meeting; only three or four questions, according to the age or ability of the members of your band.

2. Every leader of mission circles should be impressed with the thought that *no* programme will prove interesting and instructive unless *every* item is prepared beforehand.

3. Committees previously appointed or elected should have books passed, scripture slips distributed, &c., before the exercises begin.

4. The music will be a more powerful agent for good in your work if you will teach the words and sing without the books.

5. Special attention should be given to the training for the prayer service. Leaders need to be more definite in their prayers. Teach the children to pray. Begin with sentence prayers and have several members of your band promise to follow each other with short prayers. For children who are too timid, write a short prayer and have them commit it.

6. A missionary meeting should *never* be converted into a sewing school. The true way is to inspire a spirit of work and sacrifice *at* the meetings and allow the children to employ business devices for making money *away* from the meeting. Let us not think so much of the *amount* of money raised as of the importance of cultivating the spirit and habit of prayer, disseminating missionary intelligence and forming the habit of systematic giving.

7. The psalms given in the above program are taken from the new Psalter, as appropriate in sentiment and music, both of which should be carefully considered in making selections for young peoples' use.

8. Begin and adjourn promptly at the given time, and have each exercise follow the other promptly.

9. Have all offices filled by the children and allow them to conduct the meetings and train them to feel their responsibility in making it a success.

10. Teach the rules of parliamentary order.

CHURCH HISTORY.

Robby.—Grandpa and I have finished our chapters, Mamma, and some words in his Bible were not like mine.

Mamma.—He was no doubt reading the revised version, Robby.

Robby.—What does version mean, Mamma?

Mamma.—From our dictionary we learn that the word version means translation, and the word translation means, when applied to books, to change into another language.

Sarah.—Mamma, do you remember when the first translation of the Bible was made?

Mamma.—I think the first of which we read was translating the Old Testament Scriptures from the Hebrew language into the Greek, which translation is known as the Septuagint, and was accomplished

by seventy-two Hebrew Elders, about three hundred years before the advent of our Saviour. It is reported that these men were employed by an Egyptian king, Ptolemy Philadelphus, who is described as a man caring more for literature than for wars and conquest. He, to increase his library, bade his librarian gather all the books he could find. The latter told the king of books in possession of the Jews, very valuable, but in a language peculiar to themselves, which others could not understand; whereupon he ordered Demetrius to send for six learned men from each Israelitish tribe. These men were sent to Egypt by Eleazar, the high priest at Jerusalem, who, when they arrived in Egypt, were entertained in great luxury, and a house upon an island was appropriated to their use while translating their books into Greek for the king.

Sarah.—Was that the king of whom we read, who was so kind to the Jews?

Mamma.—Yes. Through the persuasion of his favorite, Aristeas, he set all the captive Jews in his dominion free, and had many gold and silver vessels made for the Temple at Jerusalem, and a table of pure gold, of exquisite workmanship, and inlaid with precious stones of immense value; and when the learned elders had finished their work, and were about to leave Egypt, to each one were given two talents of gold, three garments, and to each a cup valued at one talent, also the rich furniture of the house they had occupied. Also to Eleazar, the priest, was sent ten beds whose feet were silver, and a cup valued at ten talents of gold, ten garments, a crown, and one hundred pieces of the finest woven linen, with very much else of value.

Robby.—O, but he must have been a rich king! and I guess a talent was as large as a dollar.

Mamma.—Yes, Robby, he was, but he and many other rich rulers were made rich from exacting heavy taxes from their subjects. But of translations: We read that in the second century of the Christian era there was a translation of the New Testament into Latin, which was used in various countries. The version of the Old Testament, then most generally in use, was the Septuagint. From the second century 'till the date of the first printed Bible there were perhaps fourteen translations of parts of the Bible, and some of the whole. The first printed Bible was a Latin translation, printed in Paris in 1455. The first printed English Bible was that of Wm. Tyndal, published in 1525. How differently this good man was treated by men calling themselves Christians, compared with the heathen Egyptian king! Tyndal was put to death and his body burned.

Robby.—Was that good man's Bible the kind mine is, Mamma?

Mamma.—No, Robby. The translation we use was what was and is yet known as King James' Bible. This king in 1604 appointed fifty-four learned men to make a correct translation. Forty-seven of these did the work. These men were divided into six companies, working in different places, then meeting to compare what each had accomplished. In 1611 their Bible was published in London, but it has been many times revised, and the last revision was that from which your grandpa read this afternoon.

Sarah.—The parchment upon which the ancients wrote was a kind of leather, was it not?

Mamma.—Yes, it was indeed skins of animals, but not prepared as our leather. The Egyptians used papyrus, part of the stem of the bulrush of the Nile. From it, no doubt, the word paper is derived. It was manufactured in Alexandria, and used in Italy until the twelfth century. In 1753 there were found in the ruins of Herculaneum 1,756 rolls of papyrus.

Sarah.—I would so like to see the Bible as written upon the old parchment.

Mamma.—When in Europe you will visit the British Museum; there you may

see what is called "The Alexandrian Manuscript" brought from Egypt in 1628, and presented to Charles 1st, of England. An inscription upon it declares it to have been written by Thecla, an Egyptian lady, in A. D. 325. We do not know whether Origen, of the third century, made any translations or not, but we know he paraphrased parts of it.

Sarah.—O, Mamma, he it is of whom you were to tell us this evening; and some other time we wish you to tell us more about the Bible.

Robby.—Origen—what a funny name! Who was he, mamma?

Mamma.—Well, Robby, he was one of the early Christians, differing from some of whom we have been hearing in early history of the church, in that we read something about his youth. When Origen was a little boy his father taught him Bible truth, requiring him to commit much of it to memory; and when he grew older, he gave him every advantage of education. His father's name was Leonides, but the wicked king Severus, had him beheaded. The boy Origen, thus deprived of his father, was the eldest of six children; he was a brave boy and wanted to die with his father. His mother had to confine him in the house lest he would remain in the prison. Then he wrote to his father. From one letter we quote: "Faint not, dear father; Jesus will be your strength. Be not concerned on our account; you have taught me how to live, and how to die. Now I will live for my mother and the children." After Leonides was dead all his property was taken by the king, and Origen not being old enough to provide for the family, they would have been in distress, but that a rich lady took them all to her house. This lady had also in her family a learned man from Antioch, whom Origen feared, because he taught strange doctrine, and he could not be prevailed upon to pray with him.

Robby.—Well, mamma, he was not very polite, I must say.

Mamma.—I must have Sarah again read the 10th and 11th verses of the loving Apostle John's letter to the "elect lady and her children." We read that when Origen was eighteen, he had studied so diligently, that he knew all his school could teach him. He therefore opened a school himself, and numbers flocked to hear him; and being faithful in teaching the scriptures, very soon his life was in danger. But he continued to visit the Christians in prison; then he was threatened with being stoned to death, and could no longer walk the streets of Alexandria safely.

Robby.—Where was that town, mamma?

Mamma.—I must refer you to your sister, who, from her studies in history, is much better informed than I.

Sarah.—Alexandria is an important city in Egypt, of which we hear much now from our Missionaries; not indeed of its civil history, or commerce, because their chief concern is the education and conversion of its people to Christianity; but from my history I learn of its being a seaport city, on a branch of the Nile, upon the Mediterranean sea. The present city is built upon a peninsula, which in far off olden times was an island. In ancient times Alexandria was on the mainland, and had in it the largest library in the world, collected by the Ptolemies, containing 700,000 volumes. Part of this library was destroyed by Julius Cæsar. Then Omar, the Saracen, destroyed all that Cæsar had left. This Omar in a letter to his Caliph wrote that he found in the city 4,000 palaces, 4,000 baths, 40,000 Jews paying tribute, 400 royal circuses and 12,000 gardens. The city was founded by Alexander the Great before Christ 332. From this city are exported corn and cotton, woolen and silk goods, and other articles. But, dear Robby, we must leave this city so as to hear more of Origen.

Robby.—But, Sarah, tell me first, who were the Saracens?

Sarah.—They were a wandering tribe of Arabs, great warriors, once known as opposing and fighting the Crusaders.

Robby.—Well, sister, first tell me please, who were Crusaders? Because I think I heard they were soldiers. and I do like to hear about soldiers and wars.

Sarah.—Yes, Robby, they were soldiers, who, from different parts of Europe, and at different times, went to Palestine in order to recover Jerusalem from the Turks. They fought bravely and were sometimes successful, but soon the city would be retaken and the Crusaders killed. They had on their banner a red cross, by which symbol they were known, and from it they derived their name. Six times the Crusaders tried, but were never able to hold the small country of Palestine, because God's time had not come. The last Crusade was in 1248. But let mamma tell us of Origen.

Mamma.—Although Origen lived in a period of terrible persecution, he continued his teaching in Alexandria. He was watched and often pursued, but in ways miraculous, escaped, and multitudes followed him to have instruction from him. He spent nights, as well as days, in study. He followed our Lord's advice literally, not seeming to think of his future, or provide for his necessary food and clothing, and often suffered for food and clothing. He thought only of suffering men and women.

Sarah.—Do you remember the names of any women who at this period suffered martyrdom?

Mamma.—O yes, there are many, but of strongest faith were Raias, Perpetua, Felicitas and a woman celebrated for her beauty, named Potamiena. Perpetua was a lady of distinction, accustomed to all refinements of life, and whose father continued to visit her prison, and with tears entreating her for his sake in his old age, and for the sake of her infant son, to deny Christ and return to her father's gods. But no inducements could cause her to falter, and after nursing her boy in prison, she returned him to her mother, and with the other martyrs was thrown into the arena to be devoured by wild beasts. Perpetua, however, was killed by a gladiator.

Robby.—Grandpa read about Jesus saying we must love Him better than father and mother, and sister and brother.

Mamma.—And he would read you of His promise, "I will confess them before my Father which is in heaven" I intended talking more of Origen's life during the reign of the Emperor who succeeded the cruel Septimius Severus; but our evening talk must close, to be resumed next Sabbath evening, if we are spared in life.

M.

Editorial Department.

Bishop Taylor, of Africa, says that when a Kaffir dies the body is placed in a sitting posture near the grave and left there for two or three days that all who wish, may come and give to him messages for their friends who have departed to the happy land; thus showing that even the Kaffirs, whose very name given to them by the Mohammedans signifies infidels, believe in the immortality of the soul. But of a Saviour they know nothing. Does not the duty of the Christian church to disciple all nations become more important each day?

Copies of constitutions for Presbyterial and Congregational societies, and Mission Bands may be obtained by addressing Miss M. M. Shaw, Rec. Sec. of Women's Board, Bellevue, Pa.

PROGRAMME FOR MISSIONARY SOCIETIES.

Devotional exercises, 15 minutes.
Secretary's minutes.
Roll call with payment of dues.
Report of Standing Committees.
Committee on Missions will present a paper on "Our Home Mission Stations, where are they, what are they?"
Committee on Arrangement will present a paper, "How each can be a 'Home Missionary,'" founded upon John 1st, 40 to 46 inclusive.
Interchange of views.
New business.
Adjournment with singing and prayer.

MRS. WM. S. STEWART,
MRS. M. M. JACKSON, } Com.
MISS MARY C. ALEXANDER.

REV. J. STEWART CRAWFORD, of Damascus, Syria, arrived in this country from Ireland, early in July, and was married July 12th, at Wilkinsburg, Pa., to Miss Mary Taylor of that place. They sailed August 15th, for Ireland, where he had completed his theological studies during the past winter, and where he was to be ordained by the Presbyterian church of Ireland during the present month, after which they were to proceed to Damascus, and engage in mission work. Mr. Crawford's mother, Mrs. Rev. John Crawford, long a missionary of our church in Damascus, having spent the summer in this country with friends and relatives, returned with them, accompanied by their daughter, Miss Alice, who came to this country three years ago to pursue her studies Mr. and Mrs. Stewart Crawford are well known in our church, both being graduates of Westminister College, and Mr. C. having spent one winter in the Seminary of Xenia. The best wishes of many friends go with the entire party. May the winds be prosperous and the waves placid till they reach the desired haven.

Rev. John Giffen and family are enjoying a season of rest in their own home at St. Clairsville, O.

Word has just reached us of the death Aug. 2d, at Mansoura, Egypt, of Dales, the twin son of Rev. L. and Mrs. Finney. This is the second time death has visited this home taking away the infant children. The sorrowing parents have the deepest sympathy in their affliction.

The following editorial should have appeared last month:

WE would have liked to look in on the scene enacted in the American Mission House, Cairo, Egypt, on the evening of April 21st, 1888, when Miss Isabella Strang, eldest daughter of Rev. David Strang, teacher of the girl's school in Mansoura, Egypt, was united in marriage to J. McCarrell Lansing, M. D., second son of Dr. Gulian Lansing, of Cairo. Several English soldiers had employed palm branches and other appropriate decorations in beautifying the chapel, which on this occasion was crowded with Arab friends, several of the missionaries and a few English friends being present on the happy evening. The bride was simply and tastefully attired in white, and at the conclusion of the ceremony, which was performed by Drs. Lansing and Watson and Revs. Wm. Harvey and T. J. Finney, the newly married pair were the recipients of many congratulations. They will make their home for the present with Dr. Lansing, in Cairo, where Dr. Lansing, Jr., is practicing medicine with Brugsch Beyaa, noted Austrian physician of that city. Many were the tears shed by the girls of the school in Mansoura, at losing their teacher, but their loss will be a gain to Cairo, as Mrs. Strang-Lansing expects to be usefully employed in mission work, and Dr. Lansing while not in the employ of the mission, can and will, render it much valuable service

in the pursuit of his profession. Our wishes are hearty for the welfare and happiness of Dr. and Mrs. Carrell Lansing.

Dr. Pierson say, "If disciples are indifferent to missions it is because they are ignorant of missions A fire needs first of all to be kindled, then to be fed, then to have vent. The only power that can kindle the flame of missionary zeal is the Holy Spirit. The coal must be a live coal from God's altar. But having that coal and a breath from above, all that is needed is fuel to feed the flame and that fuel is supplied by a knowledge of facts. Too much care cannot be taken to supply these facts in an attractive available form at the lowest cost. Missionary Magazines are said to be the *bulletin* board of missions. If men and women wish to be aflame with missionary zeal, they must use these magazines and thus become acquainted with these facts, and the heroic souls who are the living factors of missions."

Sophie E. Johnson, M. D., writes from Nursery and Child's Hospital, Staten Island, N. Y.: "Just one month here, and then I will be leaving for a long lecturing tour. I have decided (D. V.) to spend four months in New York, next winter, studying diseases of the eye, and then get ready and start for home." We do most heartily commend Mrs. Johnson to the "churches."

From a private letter from Knoxville, Tenn., we extract the following:

"We teachers are all on the ground ready to begin our new year's work. The students are coming in today, and the prospects are that we will have a good attendance at the opening of the term on Monday. The only change in the teaching force is that Miss Anderson, of Maysville, Tenn., will succeed Miss Jennie Armstrong, sewing teacher, who was laid aside last year by sickness."

Rev. J. H. Martin and wife expect to sail from Philadelphia, about October 24, for the mission work in India.

THE reports of the World's Conference of Missions, and the Presbyterian Alliance, which recently appeared in the United Presbyterian, from the pen of Prof. J. K. McClurkin, are broad, clear and comprehensive, and were read with interest and pleasure.

MISS E. D. BROWN, of Pittsburgh, in sending new names for the MAGAZINE, writes: "We are sorry to report the absence of one name from the list, that of Mrs. Anna Love, who has been called to meet the Saviour she loved and served so well. She was one of our oldest members; was never absent from church when able to be there, and has been a member of the Missionary Society since its organization, over fifty years ago. The last needle-work she did was for the Society.

From the Corresponding Secretary's report of the Board of Home Missions we extract the following: "We are at last able to announce that the hindrance standing in the way of our Indian school work is removed. After months of delay the government has directed the assignment of land, and granted use of timber, stone, etc., necessary for building. Unless some further obstacle is interposed, at the Warm Springs Agency, building operations can be begun soon; but 'till word is received from that quarter we cannot be quite sure. A few weeks may yet elapse before the ladies' missionary societies are called upon to begin active work for the raising of the special building fund of $10,000, but we now confidently expect the delay to be very short."

A private letter brings the good news that Miss M. A. Frazier, of Alexandria, Egypt, has resumed her work with renewed energy, much improved in health.

THE WOMEN'S BOARD.

At the regular meeting, September 4, the reports of the various Secretaries showed that the interest is greatly increased whenever there is definite work to be done.

One Young Ladies' Society gives $50 for the hospital in India and may soon double that amount.

It is reported that Westmoreland Presbyterial Society will pay half of Dr. S. E. Johnson's salary. Surely there are at least two other Presbyterial Associations that will join Westmoreland and College Springs, the latter pledging half of Miss Euphie Gordon's support. Miss Gordon spoke in the Second church, Allegheny, Sabbath afternoon, September 16, to the mission bands. It is hoped that much good will result from her visit to this vicinity.

Bluestone Mission seemed to be in sore need of a horse, and the Treasurer was directed to forward $50 to help replace the present balky animal.

The bill for window shades, etc., for the new building at Chase City was also paid.

Societies that wish to send boxes to home missionaries are now reporting. If Superintendents of Missions would only forward addresses of those who would appreciate such help, suffering might be averted and much real good accomplished.

Receipts during July, were $1,253.50; and in August, $621.27.

Those who have not yet supplied themselves with the minutes of the General Missionary Society's meeting, at Washington, Pennsylvania, should order them without delay. Certainly no member of a missionary society can afford to lose any chance of gaining a clear idea of what has been done, and what is proposed for the coming year.

Any societies that have failed to receive the "Directory" should notify me of such omission.

MARGARET M. SHAW,
Recording Secretary.

RECEIPTS FOR AUGUST, 1888.

(When not otherwise specified, the money is from the W. M. S. of place named.)

FOREIGN MISSIONS.—Service, Ia., $5; Sugar Run, O., 20; Aledo, Ill., 20; Cuylersville, N. Y., 7.85; Wyoming, Ia., 10; Y. L. M. S., Clifton, O., 14; Little Gleaners, Topeka, Kan., 12; Willing Workers, Princeton, Ind., 12; West Union, Ill., for India, 5.

SALARIES.—Miss Corbett, Brookville Pres., $15; Miss Campbell, Monmouth Pres., 75; Miss Given, Indiana Pres., 9; Miss McCahon, Chartiers Pres., 35.

MISCELLANEOUS.—L. F. M. S., 1st Allegheny, for education of little girls in Asyoot, Egypt, 100; Willing Workers, Little York, Ill., for girls' training school, Cairo, Egypt, 5; Mumford, N. Y., for Monsoura building fund, Egypt, 11; Pearl Gatherers, Nortonville, Kan., for Miss Smith's training school, Cairo, Egypt, 5. For July: 1st Brooklyn, N. Y., for training school, Egypt, 10; Logan's Ferry, Pa., for women's work in Egypt, 13.

WOMEN'S MEDICAL HOSPITAL INDIA.—Willing Workers, Princeton, Ind., $6; New Jefferson, O., 19; Laurel Hill, Pa., 10; North Henderson, Ill., 7.92; Emporia, Kan., 10; Salinas City, Cal., 7.50; West Bellevue, Pa., 25.

HOME MISSIONS.—Kirkwood, Ill., $10; Piper City, Ill., 20; Busy Bees, West Bellevue, Pa., 9; Caledonia, N. Y., special work, 10; Laurel Hill, Pa., for W. S. Indian Building Fund, 5.

FREEDMEN'S MISSION.—Springfield, Pa., $10; Princeton, Ind., for Bluestone Mission, 20; L. H. M. S., 1st Allegheny, for Miss Mason's salary, 25.

PARSONAGE FUND.—York, N. Y., $10; New Lisbon, O., 6; Laurel Hill, Pa., 10.

THANK OFFERING.—Sidney, O., $4; Laurel Hill, Pa., 1; Springfield, Pa., congregation and Sabbath-school, 30.

CONTINGENT FUND OF WOMEN'S BOARD.—Lake Pres., $5.

E. J. SLOAN, Treas.

A WORD ABOUT OUR HOSPITAL.

It may be of interest to our friends to hear something of our hospital and of the progress of the work. It is gratifying to be able to report that fifteen hundred dollars have been sent to the Mission for Dr. White's building. One thousand of this is the portion of the thank offering devoted to this purpose and five hundred the generous gift of the friend whose liberal offer assured success and caused the seemingly insurmountable difficulties of the undertaking to disappear.

Other contributions from friends and societies have been received, accompanied by earnest, warm, heart-felt words, making their gifts doubly precious.

It will no doubt give pleasure to hear that a letter has been received from Dr.

White, in which she touchingly tells of how she has been encouraged by hearing that her friends in the dear old home are thinking of and praying for her. With scarcely a moment's delay, the same day of receiving the information that the missionary societies would endeavor to raise the money needed for her hospital, she writes, "It was with a heart full of gratitude to God that I read your most kind letter. It seemed to come as a direct answer to my prayers, which makes it even more dear to me. This medical work did need a hospital, but everything seemed so discouraging that I could only wait and see what God the Lord would do. I felt that if this work was for the glory of God, in his own good time and way he would provide for it."

"The first five hundred dollars offered for the hospital came unsolicited; your interest in me and my work was also unsolicited. Does not this seem to be of God, and may we not expect his blessing?"

"I have rented a native house for a year with the hope of having a building of our own by the end of the year.

"My plan of work is this: Every morning at six a. m. in the hot season, and 8 o'clock in the cold, the door of the dispensary is opened for the women to enter. After an hour, the door is shut and I read a chapter, have prayer and a short talk; then I go into the office and see the patients, my Bible woman still reading and talking to the women. I have seen at the dispensary alone since the first of January, two thousand and seventy-five different women, their repeated visits making an aggregate of forty-six thousand. I have had eighteen in-patients with whom I have worship every morning, and have made three hundred visits to the homes of those who from sickness and other reasons could not come to the hospital. At the dispensary I ask no fees, but all must be there for worship. In the hospital all who are able pay something for their food, others get all free. When I go to the houses, all who can are expected to pay a little, but no regular fees are asked, as we take the Bible with us and do not wish to be hindered, as is sometimes the case when we ask fees."

She is very anxious to begin building as soon as the rainy season is over, by the middle of September at the farthest, as she wishes to ask aid from the government which must be done by the first of October. The government is now giving her fifty-five rupees a month to help with her work, with the promise of an increase when a suitable building is erected.

This picture of her busy life brings her and her work very near to our hearts. She says, "I have not worried or been anxious, but have done all I could while waiting." Let us rejoice that the project has met with so much favor and that an opportunity is offered to assist in giving permanence to this part of missionary work. A work which seems to open the way for so much to be done in relieving sickness and suffering and in making known the gracious Saviour who came to heal the broken hearted and comfort all who mourn.

There is no reason to fear the work will not be consummated, but we would urge promptness in attending to it. We hope societies will carefully consider its importance, as it is a work for this year only, and be prepared to give their aid as early in the year as possible. Let the closing months of the year find our pledge redeemed and our Memorial Hospital completed, free from debt.

We ask the little folks also for assistance. We are sure they will be glad to have a share in this hospital, as they must remember that Dr. White has especially appealed to the children of the Sabbath school. We hope the matter will be explained to them in a way to enlist their sympathy and that from every Sabbath school in our church some offering will be given to this work.

Dear friends, we hope that your prayers may accompany your gifts and that our feeble efforts made "in His name" may be accepted and come up as a memorial before God."

ANNIE R. HERRON,
Sec. pro tem.

On account of a lack of space it was found necessary to leave over until the next issue of the Magazine the excellent report of the last meeting of the Women's Missionary Association of Lake Presbytery, Jamestown, Pa. A good deal of this trouble will be avoided should the receipts some day justify more magazine pages.

INDIAN ENCAMPMENT.